

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

“For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren” (HEB. 2: 11).

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REMINISCENCES AND TESTIMONY OF PARLEY P. PRATT.

A DISCOURSE BY ELDER PARLEY P. PRATT, DELIVERED IN THE
BOWERY, SALT LAKE CITY, SUNDAY, SEPTEMBER 7TH, 1856.

BELOVED brethren and sisters—Being about to depart from this Territory, and from the “home mission” to which I was appointed among you. and to journey to the States on a mission, I rise to express my feelings and my faith, and to leave my testimony with you.

There are some, I presume, in this congregation, who personally have been strangers to me, and who have not heard my testimony. I have been acquainted in this Church and connected with it from the first year of its organization in the wilderness of western New York. It was organized on the 6th day of April, 1830, and I was baptized into it about the first of the September following.

When I first became a member of this Church, one small room could have contained all the members there then were in the world, and that, too, without being crowded; for at times, I presume, there were not fifty.

The first thing that attracted my attention towards this work was the Book of Mormon. I happened to see a copy of it. Some man, nearly a stranger to it, and not particularly a believer in it, happened to get hold of a copy: he made mention of it to me, and gave me the privilege of coming to his house and reading it. This was at a place about a day's journey from the residence of Joseph Smith the Prophet and his father, and while I was returning to the work of my ministry; for I was then traveling and preaching, being connected with a society of people sometimes called Campbellites, or Reformed Baptists.

I had diligently searched the Scriptures, and prayed to God to open my mind that I might understand them; and He had poured His Spirit and understanding into my heart, so that I did understand the Scriptures in a good degree, the letter of the gospel, its forms and first principles in their truth, as they are written in the Bible. These things were opened to my mind; but the power, the gifts, and the authority of the gospel I knew were lacking, and did really expect that they would be restored, because I knew that the things that were predicted could never be fulfilled until that power and that authority were restored. I also had an understanding of the literal fulfilment of the prophecies in the Bible, so that I really did believe in and hope for the literal restoration of Israel, the cutting off of wickedness, the second coming of the Lord Jesus Christ, and the triumph of His kingdom on the earth. All this I was looking for; and the Spirit seemed to whisper to my mind that I should see it in my day.

Under these circumstances, I was traveling to impart the light which I had to others; and while doing this, I found, as I before stated, the Book of Mormon. I read it carefully and diligently, a great share of it, without knowing that the Priesthood had been restored—without ever having heard of anything called “Mormonism,” or having any idea of such a Church and people.

There were the witnesses and their testimony to the book, to its translation, and to the ministration of angels; and there was the testimony of the translator; but I had not seen them, I had not heard of them, and hence I had no idea of their organization or of their Priesthood. All I knew about the matter was what, as a stranger, I could gather from the book: but as I read, I was convinced that it was true; and the Spirit of the Lord came upon me, while I read, and enlightened my mind, convinced my judgment, and riveted the truth upon my understanding, so that I knew that the book was true, just as well as a man knows the daylight from the dark night, or any other thing that can be implanted in his understanding. I did not know it by any audible voice from heaven, by any ministration of an angel, by any open vision: but I knew it by the spirit of understanding in my heart—by the light that was in me. I knew it was true, because it was light, and had come in fulfilment of the Scriptures; and I bore testimony of its truth to the neighbors that came in during the first day that I sat reading it, at the house of an old Baptist deacon, named Hamblin.

This same spirit led me to enquire after and search out the translator, Joseph Smith; and I traveled on foot during the whole of a very hot day in August, blistering my feet, in order to go where I heard he lived; and at night I arrived in the neighborhood of the little village of Manchester, then in Ontario County, New York. On the way I overtook a man, driving some cows, and enquired for Joseph Smith, the finder and translator of the Book of Mormon. He told me that he lived away off, something more

than an hundred miles from there, in the State of Pennsylvania. I then enquired for the father of the Prophet, and he pointed to the house, but said that the old gentleman had gone a journey to some distant place. After a while, in conversation, the man told me that his name was Hyrum Smith, and that he was a brother to the Prophet Joseph. This was the first Latter-day Saint that I had ever seen.

He invited me to his home, where I saw Mother Smith and Hyrum Smith's wife, and Sister Rockwell, the mother of Orrin Porter Rockwell. We sat up talking nearly all night; for I had not much spare time, having two appointments out, and a long day's journey for a man to walk. I had to return the next morning, and we conversed during most of the night, without being either sleepy or weary.

During that conversation, I learned something of the rights of the Church, its organization, the restoration of the Priesthood, and many important truths. I felt to go back and fill the two appointments given out, and that closed my ministry, as I felt that I had no authority, and that I would go back and obey the Priesthood, which was again upon the earth.

I attended to my appointments, and was back again the next morning to Brother Hyrum's. He made me a present of the Book of Mormon, and I felt richer in the possession of that book, or the knowledge contained in it, than I would, could I have had a warranty deed of all the farms and buildings in that country, and it was one of the finest regions in the world. I walked awhile, and then sat down and read awhile; for it was not my mind to read the book through at once. I would read, and then read the same portion over again, and then walk on. I was filled with joy and gladness, my spirit was made rich, and I was made to realize, almost as vividly as if I had seen it myself, that the Lord Jesus Christ did appear in His own proper person, in His resurrected body, and minister to the people in America in ancient times. He had surely risen from the dead and ascended into heaven, and did come down on the American continent, in the land Bountiful, on the northern part of South America, and did minister to the remnants of Joseph, called the Nephites, and did show His resurrected body unto them.

They did handle Him, see Him, and examine the wounds that were pierced in His hands, His side, and His feet; and they bathed them with their tears, and kissed them, and thousands of them did bear record of these facts. He did deliver to them His gospel in its fulness and plainness, in the presence of thousands, and did command them to write it in a book; and He promised that that book should come to light in latter days, in time for the great restoration of all Israel, and the fulfilment of the prophecies relating to the great work of the last days.

I was made to realize this and to bring it home to my faith, my

senses, and my knowledge, with a warm love and assurance, that I could scarcely contain, for I had either studied Him in my reflections, or I had heard His voice whispering to me. Do you not think that I rejoice?

As before stated, I fulfilled my two appointments; crowds heard me and were interested, and solicited me to make more appointments. I told them that I would not—that I had a duty to perform for myself. I bade them farewell, and returned to Hyrum Smith, who took me to a place, about twenty-five miles off, in Seneca County, New York. He there introduced me to the three witnesses whose names appear at the beginning of the Book of Mormon; also to the eight witnesses. I conversed with Oliver Cowdery, one of the three witnesses, and on the next day we repaired to Seneca Lake, where I was baptized by Oliver Cowdery, then the second apostle in this Church, and a man who had received the ministration of an angel, as you can learn by reading his testimony.

After being baptized, I was confirmed in a little meeting during the same day, was full of the Holy Ghost, and was ordained an elder. This occurred on the first day of September, 1830; and from that day to this I have endeavored to magnify my calling and to honor the Priesthood which God has given me, by testifying to both small and great of the things that He has revealed in these last days.

I have testified, and do still testify, of the truth of the Book of Mormon—that it is an inspired record, the history of a branch of the house of Israel that lived in America; that it does contain the fulness of the gospel as revealed to them by a crucified and risen Redeemer; and that wherever it goes, and its light is permitted to shine, the Spirit of the Lord will bear testimony of its truth to every honest heart in all the world. Wherever that book is candidly perused, the Spirit will bear record of its truth; and I bear this testimony this day, that Joseph Smith was and is a Prophet, Seer, and Revelator, an Apostle holding the keys of this last dispensation and of the kingdom of God, under Peter, James, and John. And not only that he was a Prophet and Apostle of Jesus Christ, and lived and died one, but that he now lives in the spirit world, and holds those same keys to usward and to this whole generation. Also, that he will hold those keys to all eternity; and no power in heaven or on the earth will ever take them from him; for he will continue holding those keys through all eternity, and will stand—yes, again in the flesh upon this earth, as the head of the Latter-day Saints under Jesus Christ, and under Peter, James, and John. He will hold the keys to judge the generation to whom he was sent, and will judge my brethren that preside over me; and will judge me, together with the apostles ordained by the word of the Lord through him and under his administration.

When this is done, those apostles will judge this generation and the Latter-day Saints; and they will judge them with that judgment which Jesus Christ will give unto them; and they will have the same spirit and the same mind as Jesus Christ, and their judgment will be His judgment, for they will be one.

Some of my brethren feel, once in a while, as though we were but men, which is true; and at times we are forgetful, and especially myself. Sometimes men will come up and say, "Why, do you not remember me, Brother Pratt?" "No, I do not, particularly, though your countenance looks familiar." "What, do you not remember me? I was along with you at such a place: it is strange that you cannot remember me." At such times you may think, how will Brother Parley, with his brethren, sit in judgment upon us when he forgets some things, and cannot remember what we have done to him? I expect, by the power of the resurrection and the quickening power of the celestial glory, that my memory will be perfected, and that I will be able to remember all the acts, duties, and doings of my own life. I will also remember, most correctly and perfectly, every act of benevolence that has ever been done to me in the name of the Lord and because of my calling; and I will remember, most perfectly, every neglect and slighting by those to whom I have been sent.

I will be able to say to a just person, "Well done, good and faithful servant; you did do good so-and-so to me or my brethren; therefore, enter into the joy of your Lord." I will also be able to say to others, "Depart from me, for I was an hungered, and ye did not feed me; I was naked and ye clothed me not; I was sick, or in prison, or in a strait, and ye helped me not; I had a mission to perform, and ye took no interest in it."

So it will be with Brother Joseph, or Brother Brigham, or any of the apostles or elders that hold a portion of the keys of the Priesthood to this generation, if they hold them faithfully. They will be able to remember and understand all their own doings, and all the acts of this generation to whom they are sent; and they will judge them in the name of Jesus Christ. We shall be judged by Brother Joseph; and he will be judged by Peter, James, and John, and their associates. Brother Brigham, who now presides over us, will hold the keys under Brother Joseph; and he and his brethren, who hold the keys with him, or under his direction, will judge the people; for they will hold those keys to all eternity, worlds without end. By those keys they will have to judge this generation; and Peter, James, and John will hold the keys to preside over, and judge, and direct Brother Joseph to all eternity; and Jesus Christ will hold the keys over them, and over us, under His Father, to whom be all the glory. This is my testimony; and in obedience to these keys, if God will open my way and spare my life, I will continue to act.

(TO BE CONTINUED.)

THE CHURCH OF GOD.

Is the Church of God upon the earth to-day? Before this question can be truthfully answered, we must find out what the Church of God is, and what it consists of. One may say, "The Church is for the uplifting of mankind." So it is. It proclaims the "plan of God" by which all men, if they will heed its teachings, can be brought back to the presence of the Father, whence they came. It is a beautiful plan to guide us in the path that leads to God.

What does this plan consist of, and what does it teach us? Turn to the Scriptures. We must first have faith in God, our heavenly Father, and in His Son, Jesus Christ. What is faith? Faith is the substance of things hoped for, the evidence of things not seen (Heb. 11: 1). Faith, I believe, is the predominating power in this life. Almost everything we do is done by believing (or having faith) that we shall obtain certain results. We believe that a few thousand miles from here lies the land of America. Many of us have never seen that land; but still we know, by faith, that it exists. We have been told, and we have read of it, but we have never seen it. So it is with the gospel. We read of God, and His wondrous plan, His goodness and mercy to us, and by so doing we have faith that He exists. We are told that without faith it is impossible to please Him (Heb. 11: 6). But is that all we have to do? No; "faith without works is dead," says the Apostle James. Our Savior says, "If ye love me, ye will keep my commandments." Then something else has to be done. What is it?

Again read the Scriptures. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2: 38). Yes, we must repent of our sins. Each and every one is sinful. "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I. John 1: 8). Then follows baptism for the remission of those sins. Our Savior was baptized of John in the river Jordan to fulfil all righteousness. He led the way for us to follow. He said, "Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3: 5), plainly showing us that baptism is essential to our salvation. Then we have hands laid upon us for the reception of the Holy Ghost, which will lead us into all truth. These are the first principles of the gospel, or the "plan of God" revealed to us through the Scriptures.

We know, also, that when Christ was upon the earth, He placed in His Church officers to carry on His work. He placed apostles, prophets, evangelists, pastors, and teachers in that Church, to remain there till we all come in the unity of the faith (Eph. 4: 11-13). We are not all in the unity of the faith at the present time, and so we must expect to find these officers in that Church to-day.

Now, to answer the question: "Is the Church of God upon the earth to-day?" Look through Christianity; think of the many religious denominations; surely, among all these there exists that one true Church, for one Lord, one faith, and one baptism is the teaching of the Bible (Eph. 4: 4-6). Alas! they have all drifted from the plain and simple teaching of the Bible. True it is, each one has some truth, each one has some good; but what we want is that *one*, true Church of God.

The Church of God is upon the earth to-day; but search how and where you will, you will not find it unless you turn to that much despised and persecuted religion, "Mormonism." Therein is the plan of salvation restored in these last days, by the power of God. "And ye shall be hated of all men for my name's sake; but he that shall endure unto the end, the same shall be saved" (Mark 13: 13).

Birmingham.

EDITH GRIFFIN.

TRUTH IN HUMOR.

THE Saxons one day, in their trenches, thirty or forty yards away, put up a blackboard on which was written: "The English are fools!" The board was, of course, peppered with bullets and went down. Presently it reappeared again with "The French are fools!" written on it. Being duly peppered again, it went down and came up with "The Russians are fools!" Same treatment. But when it, or a similar board, appeared for the fourth time, lo! the inscription was, "The Austrians are fools!" and when it appeared for the fifth time, "The Germans are fools!" and the sixth time, "We are all fools!"—"News, Notes, and Queries," in the *Liverpool Daily Post*.

"If Christ be such a Friend to us, what manner of people ought we to be towards Him? So, beloved, let us pray and labor to be friends that love Christ at all times. Alas! some professors seem to love Him at no time at all. They give Him lip homage, but they refuse to give Him the exercise of their talents, or the contribution of their substance. They love Him only with words that are but air, but they offer Him no sweet cane with honey, neither do they fill Him with the fat of their sacrifices. Such people are windbag lovers, and do nothing substantial to prove their affection. Let it not be so with us. Let our love to Christ be so true as to constrain us to make sacrifices for Him. Let us deny ourselves, that we may spread abroad the knowledge of His truth, and never be content unless in very deed and act we are giving proofs of our love."—C. H. SPURGEON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 26, 1916.

EDITORIAL.

SUBMISSION TO AND EXERCISE OF AUTHORITY.

THERE have been recently a number of branches of the Church re-organized, the presidency thereof being placed in the hands of local brethren. In effecting these organizations we have met with some unpleasant experiences, evidencing the lack of understanding on the part of some of the people respecting proper order and discipline in the Church. For the above reason, and to forestall conditions which might arise, I have felt to say a few words, through the *Star*, upon this subject.

When given a little authority of presidency, one should not undertake to lord it over the people with an undue assumption of superiority, but rather be guided by the word of the Lord and by His Holy Spirit. "Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood, or the authority of that man. Behold! ere he is aware, he is left unto himself, to kick against the pricks; to persecute the saints, and to fight against God. We have learned, by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen. No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile, reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast re-

proved, lest he esteem thee to be his enemy; that he may know that thy faithfulness is stronger than the cords of death" (Doc. and Cov., Sec. 121: 34-44).

It would be well for presiding officers to read the words of the Apostle Paul to Timothy (1. Timothy 3: 2-7), substituting for the word bishop the name of their own particular office. Therein are indicated the qualifications they, themselves, should cultivate or acquire.

A man should not seek Church office. He should not feel disgruntled when he does not receive the recognition he thinks is due him. We do not choose our offices in the Church. They come to us by nomination of our superior officers, and by our being sustained by the people over whom we are called to preside. This is the order as established in the Church. The chief qualifications for an office of presidency in the Church are a humble and willing spirit, love for fellowmen, and for the work of the Lord. With these qualifications, the individual is as clay in the hands of the potter, and the Lord will educate him by the operations of the Holy Spirit for his special work.

A person should not become offended and neglect his religious duties because he has not been chosen for some particular office, for which he was an aspirant. Neither should he become offended if, for the good of the cause, he should be released from a position he has been occupying. If we love the work of the Lord more than our own interests, as all saints should do, we shall readily assent unto any action deemed, by those in authority, to be for the good of the cause. To feel otherwise is an evidence of selfishness, rendering one unfit for the position.

When selected for an office, we should, after making known our circumstances when thought necessary, accede to the wishes of those in authority, and do so in a proper spirit, feeling that we are honored by the call. Such an appointment is intended to be a blessing to the individual, as well as to make him a blessing to others, and it is displeasing to the Lord for one to refuse to work for Him, in the important labor of the saving of souls. "When God offers a blessing, or knowledge to man, and he refuses to receive it, he will be damned" (Joseph Smith, Comp. p. 279).

When officers have been proposed by proper authority and their names presented to the people, the people should not, for petty reasons, such as jealousies or envyings, refuse to vote for them. Neither should they vote against them. If they are weak, we should pray for them that they may become strong. They will be stronger because of this additional responsibility. As officers and teachers, they will realize the necessity of being exemplars, as they would have the people to be. Try them before rejecting them. You will have another chance to vote on the same question later. If you withhold your support from them, the Lord will withhold His support from you in your calling,

however humble it may be; and it cannot be so humble as not to need the Lord's assistance.

We should not allow ourselves to criticize or find fault with the Lord's servants. It is a dangerous thing to do. By it we hazard our faith, our fellowship in the Church, and our salvation. "Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them; but those who cry transgression, do it because they are the servants of sin, and are the children of disobedience themselves; and those who swear falsely against my servants, that they might bring them into bondage, and death: Wo unto them; because they have offended my little ones, they shall be severed from the ordinances of mine house; their baskets shall not be full, their houses and their barns shall perish, and they themselves shall be despised by those that flattered them; they shall not have right to the Priesthood, nor their posterity after them, from generation to generation; it had been better for them that a millstone had been hanged about their necks, and they drowned in the depth of the sea" (Doc. and Cov. 121: 16-22).

GEORGE F. RICHARDS.

MINUTES OF LEEDS CONFERENCE.

THE Leeds semi-annual conference was held at Bradford, on Sunday, October 15th, 1916, President Eben J. Robinson presiding. President George F. Richards, of the European mission, was in attendance. The morning session was held in the Westgate Hall, where about two hundred saints and friends were present.

At 10:30 a.m. the convention was opened by singing the hymn, "Kind and heavenly Father." The invocation was offered by Elder Joseph S. Nelson. Singing the Sacrament hymn, "For our devotions." A few thoughts upon the Sacrament were given by Sister Nellie Briggs, followed by the recitation of the Sacrament gem, "Help us, O God." The Sacrament was administered by Brothers Thomas Tidswell and Alfred E. Higgins, and passed by Brothers George Bowers, Gerald Craven, Leonard Higgins and Leonard Knight. An interlude was played upon the organ by Reginald W. Saunders.

A concert recitation, Doc. and Cov. 89: 18-21, was led by Annie Rowbottom.

A sketch of Joseph Smith's boyhood was given by Mabel Race. This was followed by a recitation entitled, "Brigham Young as a faithful servant," rendered by Florrie Balme. The Life of John Taylor was told by Mary Housecroft; after which a duet entitled, "The mourning hand," was sung by Sisters Emily and Nellie

Briggs. A biographical extract from the "Life of Wilford Woodruff" was given by Mona Green; continued by a sketch of Lorenzo Snow's Life, by Annie Adams. Ivy Shaw then recited incidents connected with the early boyhood of President Joseph F. Smith.

President George F. Richards spoke of the enthusiasm among the children, and praised the efforts that they had put forth in the work. He reminded the congregation of the boundless love of the Father for His children. The giving of His only begotten Son was quoted as evidence of this great love. He touched upon the subject of Christ's teachings and works while upon the earth. He continued by pointing out the terrible grief that Jesus endured in the Garden of Gethsemane, and on the way to the Cross. President Richards, during his address, enlightened the people upon many subjects which are erroneously interpreted throughout the world, especially those incidents connected with the life of Christ. In conclusion, he said when we commit sin we, in a sense, crucify Him anew.

The closing song, "The Lord is my Shepherd," was sung by the Bradford Sunday School children's choir. Benediction by Sister Ada Housecroft.

The afternoon meeting was held at Queen's Hall, Morley Street, at 2:30. There were present over three hundred saints and friends. The opening hymn, "The happy day," was sung, and the invocation was pronounced by Dr. G. Hodgson Higgins. Singing, "Come, thou glorious day of promise."

The names of the general and mission authorities of the Church, together with those of the Leeds conference, were presented by Elder David A. Owen, and the officers were unanimously sustained.

Elder Nathan Groome, Jr., addressed the congregation on the various principles of the gospel. He emphasized the necessity of combining faith with works.

Sister Florence Bennett sang a solo entitled, "Eternal day."

Elder David A. Owen said he rejoiced greatly because of his knowledge of the gospel. He preached upon the kingdom of God; told of our pre-existence and the mission of John in preparing for the coming of the King. He finally spoke of the gifts and blessings of those who hold membership in the kingdom.

The Bradford Sunday School children's choir sang the song, "Let us all speak kind words."

President George F. Richards spoke upon the sayings of the prophet Enoch. He proved very convincingly that Christ was chosen in the beginning of the world to be the Savior by atonement. Further he explained that the fall of man was understood from the foundation of the world, and that we were present and gave sanction and support to these things. He spoke upon the first principles of the gospel, remarking that Christ demands repentance and obedience of us, and He has a right to do so, for

He has given His life for us. He said that persecution is a legacy to the followers of Christ.

The meeting concluded by singing, "Sweet is the work, my God, my King." The benediction was pronounced by President Eben J. Robinson.

The evening session showed an attendance of nearly four hundred people. The meeting commenced by singing the hymn, "Onward, Christian soldiers." Prayer was offered by Brother Horace Cook. Continued by singing, "What was witnessed in the heavens?"

Elder Joseph S. Nelson said that it was a privilege for him to address so large a gathering, and told a few of his missionary experiences. He explained that his prime object as a missionary was to teach the gospel plan, and refuted some of the doctrines advanced by other teachers of religion. He closed his remarks by stating that man's duty is to live up to the best laws that he could find.

Sister Ethel Walker sang a solo, "There is a green hill."

President Eben J. Robinson delivered a discourse on the personality of God. He proved his point from the history and tradition given in the Scriptures, beginning with Adam and the ancient patriarchs, and finishing with the convincing evidence given by Jesus Christ. He put forward as one of the most striking declarations of "Mormonism" the visitation of the Father and the Son to Joseph Smith the prophet. He concluded by bearing his testimony to the truth of the gospel.

"God shall wipe away all tears from their eyes," was the title of the song rendered by Sisters Lily and Mande Sutcliffe and Florence Bennett.

President George F. Richards said that he thought, if possible, the last meeting of the conference, and especially the last part of the last meeting should, in point of goodness, be the climax of the conference, and hoped the Lord would help to make it so. He took for his text I. Cor. 2: 14: "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." He referred to the darkness in which the world is to-day enveloped. The Savior, assisted by His disciples of the primitive church, was unable to convert all. "But they have not all obeyed the gospel" (Rom. 10: 16). We should not be discouraged in our efforts at proselyting, neither should we be surprised or disappointed when we meet with opposition, or even persecution. These are the legacies of the Church and the saints. We ought to desire to believe that which we would like to be true. Then why fear investigation? "To the law and to the testimony." Come, consider the Scriptures with us in connection with the beautiful gospel truths we teach. Are people afraid of themselves that they fear our tracts and refuse to read them, or to give us

audience? It would seem that they are afraid of being converted. Therefore, they close their eyes and ears against the message of the gospel we have for them. There are none so blind as those who will not see, or so deaf as those who will not hear. President Richards, concluding his remarks, called attention to the danger of procrastination, stating that the Spirit of God will not always strive with man.

After the closing song, "Abide with me," the benediction was pronounced by Brother Simeon Stead.

Reported by ALFRED E. HIGGINS.

LATTER-DAY SAINT PRIMARY ASSOCIATION.

SISTER FLORENCE ALLSOP, in a recent letter to President George F. Richards, dated Hyde, October 17th, 1916, reports that a Primary Association of the Church of Jesus Christ of Latter-day Saints has now been organized at that place, and that the work among the children is creating a great deal of interest. Sister Allsop writes, in part:

"I am pleased to inform you that we are now organized as a Primary Association of the Church of Jesus Christ of Latter-day Saints, with Sisters Florence Allsop, president; Lily Walker, first counselor; Ethel Barron, second counselor; Brother Alfred Smith, secretary and treasurer. The names of these officers will be submitted to the Church in the usual manner, to be sustained, on Sunday next.

"The work is in connection with the Relief Society, and the officers chosen are in full favor with the branch president. We had another fine meeting last night, forty-three children being in attendance. The children thoroughly enjoy the meetings. We have one boy who is rather unruly, and a puzzle to his mother, who warned us what to expect. I talked to him on Sunday, and told him I was going to see how good he could be, as I wanted a good boy to act as door-keeper. My! he was good. He came to me after Sunday night meeting, and said, 'Please, Mrs. Allsop, am I good enough? Can I be your door-keeper?' Of course I said, Yes, just as long as you are a good boy you may; but if you are rude, I shall have to get someone else. He said, 'That job is mine. I want to work for you.' Just fancy, he rushed home and told his mother that he was the door-keeper at the Primary Association.

"President Richards, words fail me to express my thoughts in regard to a letter I have received from President Israel C. Barlow. It came on Saturday, the same time as yours. The letter reads, 'You have been suggested and accepted as a lady missionary,' and so on, asking me to prepare to begin my labors the week following the 22nd of October. I am glad that the brethren think I am worthy of such a holy calling.

"I was in a curious dilemma on Thursday night, October 12th. I was asked to arrange a program and go and entertain the members of the I. O. G. T. Aim at Right Lodge. I arrived at 8 p.m. None of the concert party turned up except Sarah Allsop and myself.

"The Good Templars' chief complimented me on the way that I had entertained them, so I turned to him and said, 'The Lord never forsakes those who are tuned with His instrument—the gospel.' I gave out thirty-two tracts.

"We have been there quite often, and it lets the people see us as we are, and we have some friends amongst them.

"I try to mix with other societies as much as possible, to let them know us and the gospel. To-morrow (Wednesday) I am going to Mottram Red Cross Hospital, four miles from here, with the Salvation Army officers, to visit the wounded soldiers. They are new to the town; but my sister brought them to my home to tea, so I have got acquainted. I feel happy in this work, and my first week's missionary labors will be around our meeting-room, amongst the parents of the children who attend the Primary association."

BARNESLEY BRANCH REORGANIZED.

A CONFERENCE of the Barnesley branch of the Sheffield conference was held in the Arcade Hall, George Yard, on Sunday, October 15th, 1916, at 6:30 p.m. There were in attendance: Elder John E. Cottam, secretary of the European mission, and President John Holmes, of the Sheffield conference. Elder Stephen H. Winter conducted the meeting.

After the opening exercises, President John Holmes stated the object of the gathering. Hitherto, he said, the elders from Zion have had charge of the branch; but now the responsibility was to rest upon the local brethren. Nearly all the male members held the Priesthood, which gave them authority to act in the name of the Lord.

Elder Stephen H. Winter was then released as president of the branch, as was also Elder William A. Linford, his assistant.

Brother Robert H. Briggs was sustained as president and secretary of the branch, and set apart by Elder John E. Cottam; Brother James Potts was sustained as first counselor, and set apart by President John Holmes; Brother Richard Lee was sustained as second counselor, and set apart by Elder Stephen H. Winter; Brother James Benfall, a deaf mute, was appointed superintendent and instructor of the deaf and dumb saints, but was not set apart, not being able to be present.

President John Holmes exhorted the saints to uphold these brethren, and assist them in every way, to make the branch a continual success.

Elder John E. Cottam then addressed the congregation. He said, in part: We are of divine origin, and as we trust our earthly parents, so should we put even more trust in God. We believe that as man is, God once was, and that as God is, man may become, by obedience to the commandments of God. Therefore, God placed man on the earth, that he might come in contact with good and evil, and gave him his free agency to choose what he would do. We should be very careful how we exercise our agency; the responsibility is very great, as power is given to man to do deeds that will exalt him and make him a god, or he can become debased and a son of perdition. We, as Latter-day Saints, are given a clearer understanding of life through the light of the gospel, and should not complain of our portion in life. We may see our loved ones taken away by death, and, naturally, mourn their loss, but should not complain, but be reconciled to God, "who doeth all things well."

ROBERT H. BRIGGS, Secretary.

LIFE'S BARK.

THERE is a stream called Time. It flows ever onward. It has no back-currents. Upon its surface all humanity is gliding, each individual in his little canoe. Not one can row upstream or make his boat linger for a while; neither can he force his vessel ahead of the current.

Growths of good and evil nature show above the water's bosom. Each voyager, as he is carried forward, may pluck the fruit of the water-plants. Some select what is valuable, and reject the useless; others prefer the bad. Whatever is good or ill remains aboard while the craft conveys its occupant through the mist-veil that screens from view the Ocean of the Hereafter.

The Overseer of the Ocean takes note of the things brought in by the passengers. He judges each voyager according to the fruit gathered upon the River of Time.

Liverpool.

J. E. C.

OBITUARY.

PRESIDENT EBEN J. ROBINSON, of the Leeds conference, reports the death of Mary Ann Brook Taylor, one of our faithful members of the Bradford branch of the Leeds conference, who departed from this life October 2nd, 1916. Deceased was born September 7th, 1843, in Huddersfield, Yorkshire, England; baptized about 1855 by Elder Isaac Fox and confirmed the same day. The funeral service was held October 5th, 1916, the elders officiating. Sister Taylor lived sixty-one years a faithful Latter-day Saint and died with a strong testimony of the gospel. She leaves three daughters,

Sarah Ann Suther, Mary Elizabeth Lee, who lives in Philadelphia, Penn., and Annice Dickens, the first two named being Latter-day Saints; also two sons, Frederick and William Taylor, both members, who are at the present time serving their King and Country; and also a number of grand-children.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at "Deseret," 152 High Road, South Tottenham, London, N. (London conference), on the evening of October 16th, 1916, Elder William Payne officiating. One soul was added to the fold of Christ. There were a number of friends and investigators present, and all seemed to be deeply interested and impressed. One of these applied for baptism immediately after the services.

Branches Reorganized.—President Peter M. Hixson, of the Hull conference, informs the *Star* that the Hull branch was organized on the 13th of August, 1916, with George H. Norman as presiding elder. The York branch was organized on the same date, with Gordham Stainton as presiding elder. The Grimsby branch was organized on the 20th of August, with James R. Skipworth as presiding elder. The Gainsboro branch was organized on the 22nd of August, with George Parker as presiding elder.

On Sunday, October 15th, 1916, under the direction of President Francis M. Skinner, the Norwich branch of the Norwich conference was organized, with Robert Foulger as president, and George E. Southgate as his first, and Alfred Burrell, Sr., as his second counselor, and Ellen Cooke as secretary of the branch. Fifty-four saints of the Norwich branch were present at this meeting, and all said they felt that they could sustain these brethren and sister in their responsible positions. The brethren and sister that were sustained showed a determination to press on in the work which has thus far been carried on by the traveling elders, and expressed their willingness to do all that was within their power to make the branch a success.

CONTENTS:

Reminiscences and Testimony of Parley P. Pratt	673	Latter-day Saint Primary Association	685
The Church of God	678	Barnsley Branch Reorganized...	686
Editorial: Submission to and Exercise of Authority	680	Life's Bark	687
Minutes of Leeds Conference	682	Obituary	687
		From the Mission Field	688

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LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS IN GREAT BRITAIN.